

15) Non-faith

Tibetan: མ་དཔེ་པ། *Ma-tae-pa*

Non-faith is a mental factor that is a type of ignorance which does not believe in, does not have faith in, and does not aspire to virtuous phenomena

16) Laziness

Tibetan: ལེ་ལོ། *Le-lo*

Laziness is a mental factor that is a type of ignorance which, due to attachment to sleep, etc. dislikes or feels sluggish about engaging in virtue

17) Non-conscientiousness

Tibetan: པག་མེད་པ། *Pag-me-pa*

Non-conscientiousness is a mental factor that manifests together with one of the three poisons and with laziness, and that leaves the mind in a relaxed state without habituating it to virtue and protecting it from contaminated phenomena

18) Forgetfulness

Tibetan: བརྗེད་ངེས་པ། *Je-nge-pa*

Forgetfulness is a mental factor that is blurred with respect to virtuous objects due to remembering non-virtuous objects

19) Non-alertness /non-introspection

Tibetan: ཤེས་བཞིན་མ་ཡིན་པ། *She-zhin-ma-yin-pa*

Non-alertness is a mental factor that is a type of afflicted wisdom which is not alert with respect to physical, verbal, and mental actions

20) Distraction

Tibetan: ནམ་གཡིང་། *Nam-yeng*

Distraction is a mental factor that is a type of anger, attachment, or ignorance which is distracted

According to the Mahayana tradition, the origin of suffering constitutes the ignorance that actively misapprehends reality and that induces all other delusions. According to the Theravada tradition, the root of suffering is described differently. In the latter tradition the emphasis is on craving as the major cause of all other delusions and thus of all our problems and difficulties.

However, even though those two explanations are slightly different, they do not contradict each other, for they are given from the point of view of different perspectives and are designed to cater to disciples of diverse interests and predispositions. Furthermore, *both* ignorance and craving are inseparable from our minds and in this way responsible for all our other afflictions and confused actions.

The Buddhist scriptures outline three types of craving:

- 1) Craving for sense pleasures
- 2) Fearful craving
- 3) Craving for existence

1) Craving for sense pleasures

Particularly beings in the desire realm are constantly driven by the craving for pleasurable sights, sounds, smells, and so forth. If we examine this type of craving we come to see that most of what we do on a daily basis is dominated by the need to satisfy our craving for sense pleasures.

2) Fearful craving

Fearful craving refers to the craving for the avoidance of any type of displeasure and suffering. It is called *fearful* craving because it is linked to the fear of experiencing suffering.

3) Craving for existence

Craving for existence is the strongest and most subtle type of craving because what we desire most is to exist. This craving becomes particularly intense at the time of death when due to the mind starting to separate from our body we experience great fear of annihilation. It is so intense that it activates a projecting karmic imprint and thus induces a new existence in cyclic existence.

Dharmakirti says in his ***Commentary on the 'Compendium of Valid Cognition'***:

*For this reason we assert that that is the craving for existence,
Those that relate to living beings' desire to obtain pleasure
And avoid suffering are
Craving for sense pleasures and fearful craving*

The process of the production of delusions

There are two systems regarding the production of delusions. According to the Abhidharma system laid out primarily by Vasubhandhu and his half-brother Asanga (*Sautantrika/Sutra school* and *Cittamatra/Mind-only school following scripture*), the type of ignorance that is the root of cyclic existence is regarded as being distinct from the view of the transitory collection, in that the root ignorance is considered to be a mere not-knowing, a mental dullness. The view of the transitory collection, on the other hand, is considered to be an afflictive or mistaken 'wisdom' that actively misapprehends its object. The way in which the root ignorance induces the view of the transitory collection and other delusions is explained in Lama Tsonkhapa's ***Lam Rim Chenmo (Great Treatise on the Stages of the Path to Enlightenment)***:

One way to look at this is to consider ignorance as distinct from the view of the transitory collection. For example, when twilight falls on a coiled rope, its status of a coiled rope will be unclear and someone may imagine that it is a snake. Similarly, according to this view, the misapprehension of the aggregates as self arises due to the darkness of ignorance, which prevents clarity about how the aggregates exist. The other delusions then develop from this misapprehension.

According to the *Cittamatra/Mind-only school following reason* as laid out by Dharmakirti as well as the *Madhyamika/Middle Way school*, the view of the transitory collection is an ignorance that is the root of cyclic existence, which means that the ignorance that is the root of cyclic existence is not a mere mental dullness but an afflictive wisdom.

Therefore, as explained before, the root cause of all other delusions refers to the ignorance that apprehends the inherent existence of **phenomena** (phenomena that are other than "I" and "mine") as well as to the view of the transitory collection which is the ignorance that apprehends the inherent existence of **"I"** and **"mine"**. Especially regarding the latter ignorance, i.e. the view of the transitory collection, it serves as the basis for yet another misperception that perceives "I" and others as being inherently different. The misperception that perceives "I" and others as being inherently other induces *attachment* to and *craving* for "I" and "mine" as well as attachment to and craving for whatever benefits "I" and "mine". It is also the cause of *anger* towards that which is considered harmful to the "I" and "mine" and of *arrogance* that apprehends the "I" and "mine" as superior.

From the ignorance that apprehends an inherently existent "I" and "mine" further arises the *view holding to extremes*, that is, the awareness that focuses on the "I" and either apprehends it as being unchanging and permanent (view of permanence) or as being subject to complete extinction at the time of death (view of nihilism). Similarly, we cultivate the *belief in the supremacy of wrong views* by regarding, for instance, the view that apprehends "I" and "mine" to exist inherently as superior. This leads to the *belief in the supremacy of mistaken ethics and religious conduct*, i.e. to the view apprehending misguided ethics and conduct, which are associated with the former views, as supreme. Likewise, we develop the *wrong view* that denies the existence of the Buddha, who taught selflessness, and that denies what the Buddha taught, such the law of cause and effect, the four noble truths, the three Jewels, and so forth. Even if we do not hold the latter wrong view we may develop *doubt* that thinks that the Buddha and what he taught probably do not exist.

